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A CHILD TO THE UNIVERSE.

I am but a part of Thee—
Like the land, and like the sea—
Like the burning light of day—
Like the broad and starry way.
Good for all is good for me—
I am but a part of Thee.

In Thy hands I leave my fate;
Naught have I to supplicate—
Naught to ask that should be done
From the Ruler of the Sun.
Born for love, or born for hate,
In Thy hands I leave my fate.

As thou mad'st me, I shall grow;
As Thou teachest, I shall know;
As Thou givest, I shall keep;
As Thou chastenest, I shall weep.
Guider of the Ocean's flow,
As Thou mad'st me, I shall grow.

I the part, and Thou the Whole—
Shall I tremble for my soul?—
Fear to meet, in realms unknown,
God the lover of His own?
We but seek the same great goal—
I the part, and Thou the Whole.

Child I am, yet do not fear
Coming day or coming year;
Each brings closer union still
With the universal Will.
Each to each and All draw near—
Child I am, yet do not fear.

EDMUND NOBLE.

MOHAMMED AND MOHAMMEDANISM.

[A POSTHUMOUS DISCOURSE.]

RECENTLY my thoughts were directed to Jesus of Nazareth,* and to Christianity. The present paper will treat of Mohammed of Mecca, and of Mohammedanism. These men stand for antagonistic religions. And they stand out, the two great figures in the two branches of the Semitic race. Jew and Arab, according to the biblical legend, had one common father, even father Abraham. Ishmael was the son of Abraham and Hagar. To Isaac, another son of Abraham, there were born Jacob and Esau. It is said in the legend that Jacob and Esau struggled together in the womb. And Yahweh said that he "loved Jacob and hated Esau," although Esau was far the better man. Jacob was the father of the Jews; Esau was the father of the Arabs who dwelt in Arabia Petræa,—Arabia the Stony,—that part of Arabia which comprises the peninsula of Sinai. Ishmael was the father of all other Arabians. This is the Hebrew account of the Arab.

From one account that we have of Esau, he seems to have been a very good man with whom to start a race. As to Ishmael, the legend is that the career of his race was foreshadowed by an angel of the Lord, who told Hagar that she would bear a son, that he would be a *wild* man, that his hand would be against every man and every man's hand against him. Following the legend, here was a race from the loins of two men, uncle and nephew, the one bearing on his head the curse of God pronounced on him while yet he was an embryo in the womb, and the other bearing the malediction of his father, that he should live by the sword and serve his brother, and bearing the reiterated maledictions of Yahweh.

In California I had an interview one day with a distinguished horse, called the man-killer. The horse never saw a man without wanting to kill him. The day before I had this interview he had slipped his chains and got a chance at a man. He seized the man in the breast, tore out his heart, lifted him, shook him, tossed him high up in the air, seized him again with his teeth, dashed him to the ground and stamped him till every bone was crushed. When I saw the horse he was firmly tethered with chains. I had a talk with him. I think we understood each other. I said, "My friend, Swedenborg said that a horse is the symbol of divine wisdom; but, in all kindness, you will allow me to say that you act rather like a being of diabolical foolishness. Come now, tell me what has made you an

* See THE NEW IDEAL for May, 1890.

Ishmael of horses?" And the horse said to me (I understood him, and his story was confirmed by men who knew him),—"When I was a colt I was as gentle and lovable as a babe. When I was a young horse I was so gentle that children played with me. I would not have lifted a hoof against any living thing. But I fell into the hand of a man who put a most cruel bit in my mouth. He bestrode me and pricked my sides with long steel brads which he wore on his heel. He pounded his spiked heels into my flesh till my flanks were a bloody record of his crime. When his passion was hot he would pound me with a club. He turned all the sweetness in my nature into gall. I grew sour toward men. I seem to see in the hand of every man a spur, a bit, and a club."

Taine has said that, to be gentle in manhood or lovable in womanhood, the child must be set in a focus of love. Catharine of Russia was cold and cruel as a queen, for she was unloved as a child. Arabia is the nation of an unloved childhood. If the Bedouin of Sinai could speak to us, as that Bedouin of horses spoke, he would speak in the same vein as the horse. He might say, "As young Esau I was tender and dutiful. I brought venison to my father Isaac. And I was a good boy. But when my father's eyes were dim he allowed himself to be cheated, and he pronounced a curse on me. Still, I behaved generously toward the brother who had wronged me. But the poison of the curse was in my veins, and Yahweh himself began to curse me. He wouldn't let me join the church. He said (Deuteronomy 23: 3), 'No Moabite or Ammonite — that is, no Esauite — shall enter the congregation of the Lord forever.' He wouldn't let me even *go* to church. Through Malachi he said, 'Was not Esau Jacob's brother? Yet I loved Jacob and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.' How could I be but what I am?"

And the wandering Bedouin of the Scythian desert, and the Bedouin on the shores of the Arabian Gulf, might say, "I was the child of hate. When my name was Ishmael, and I was but a babe, my father talked with Yahweh, and said, 'O that Ishmael might live before thee!' But with this prayer on his lip he betrayed me, and sent me into the wilderness to die. He put himself in league with Yahweh, who had said that every man's hand should be against me. And what could I do but put *my* hand against every man? Esau and Ishmael,— Arabs now, Saracens, men of the desert, Bedouins, wandering herdsmen,— we are the nation of the unloved."

How wild was the mind of Byron when he wrote,

"O that the desert were my dwelling!"

The desert, the desert! Wherever Nature has lapsed into a desert, man has become Ishmael. But with stunted Nature-growth, how prodigious was his God-growth! The Arabians have always been as much God-intoxicated as the ancient Hebrews. They had many gods,—Al, Allah, Aloe, Shaddai, the sun, the moon, the stars. In pre-Mohammedan times the religion of most of the Arabs had developed into star-worship. One tribe worshiped the moon, another the sun, another the dog-star. One thing they never did: they never persecuted. The man who prayed to the moon had the utmost toleration for the man who prayed to the dog-star. Another virtue they had: they were free,—free as their desert wind. They were the only people of antiquity who never fell under the yoke of another people.

To such a race was born a child called Mohammed. The child grew up without education. He never learned how to read. His gifts of mind or person were not above those of the average street Arab of Mecca. But he developed an abnormal gift. He saw visions; he heard voices. He held converse with a spirit who told him his name was Gabriel. Roused by this, which he believed to be divine spirit-intercourse, he began to preach a reformed religion. Star-worship in Arabia had been grossly corrupted. The temples which the Arabs had built to the planets were full of idols which were worshiped in foolish and debasing rites. Mohammed was zealous against idols. He was zealous for one God, whom he called Allah. He was zealous too for the ancient scriptures of the Hebrews. He believed in Moses as much as a Jew did. He believed in hell as much as a Christian does. He believed in predestination as much as Calvin did. He believed in *belief* as much as Luther did. He believed in God as much as any to-day do. He believed in the devil as much as Moody does. When a blind man enters dreamland he never dreams of seeing landscapes, nor does a deaf man dream of hearing symphonies. The dream brings no sense to a man which he did not have when awake. So with the condition we call *inspiration*. The visions of the clairvoyant, or the voices of the clairaudiant, are always along the line of what his normal eye may see and his normal ear hear. The Allah of Mohammed was simply an immense Arab sheik. His heaven was simply another Arabia, with more fruit and more women, less sand and less sun. Flowers bloom, fruits ripen, rivulets flow; but above all bloom and fruit and sparkle of water, are seventy-two damsels of dazzling beauty and immortal youth, assigned to every believer. All this is the sensuous reward for saying with the lips, "I believe there is one God, and Mohammed is his prophet."

And hell, that too was another Arabia, with *no* bloom,

no fruit, *no* women, and more heat and storm-blast, and more asps and adders. What a terrible Arabia was hell! There was Horeb, a granite desert in the clouds, its awful Sinai quaking, thundering, smoking; and there was the dismal desert at its feet, canopied by the smoke of Sinai, blown hither and thither with thunderous roar by seventy thousand angels, while hideous demons ride on the blast and slimy reptiles coil around the damned and hiss in chorus to the bellowing blast above. And this hell was the doom of every man who did *not* testify that Allah is God and Mohammed his prophet! To learn this blessed gospel, Mohammed, supported by Gabriel, had to take a nocturnal journey through the vast heavens, heaven after heaven, seven heavens, and talk with the prophets of Israel, and with Moses and Adam and God.

Now, we must not call this man an impostor. He believed in himself, and, what is better, his wife believed in him. He was sincere. He thought he talked with Gabriel. What I note here as in contrast with the Galilæan is that his conceptions in no way transcended those of other Arabs around him. His heavens and his hell were simply so much Arab-stuff. Not so with Jesus. His kingdom of God was not made out of Palestine-stuff. He was transcendent. Unknown to him was the God of his fathers. Within him, around him, was the unseen Father. No prophet was he. No stretched-out hand over Egypt's waters, no quaking and smoking Sinai, no rain of fire on Sodom, no theophany of a robed form on a throne pavilioned by out-spread wings of cherubim, taught him that God is. No dream, no vision of the night, taught him that man lives after the body has ceased. No sensual heaven was his. No harem ever smirched the purity of his thought.

But Mohammed, the fanatic, was not all fanatic. He had a little worldly wisdom, denied to the Galilæan. If foxes have holes and birds of the air have nests, he will see to it that the prophet of Allah has where to lay his head. "I will turn my camel out and commit him to the Lord," said a zealous disciple. "*Hitch* your camel," said Mohammed, "and then commit him to the Lord." Cromwell was a Mohammedan when he said, "Trust in God and keep your powder dry."

Mohammed never told any one to put up his sword. He never said that he who takes the sword shall perish by the sword. He found the sword his best missionary. The Bedouin, in common with the Hebrew and the Egyptian, believed that the heart is the seat of mental functions, and he addressed the sharp point of his glittering argument directly at the heart. It was amazing, how this argument

wrought belief! In the year of his death, one hundred and fourteen thousand Mussulmans (the word means a true believer) marched under his crescent flag. This was a formidable array of logic. The sharp point and edge of a hundred and fourteen thousand arguments flashing in the sun, began at once to cut the knot of many an Eastern syllogism. Khaled was the first great general of the new faith. He was called "the Sword of God,"—that is, the *Argument* of God. This argument, after convincing the desert tribes, invaded and finally convinced the Byzantine and Persian empires. It persuaded Palmyra, then Damascus, then Jerusalem. Then Amru turned his glittering argument of steel against Egypt. It soon wrought conviction. The old Copt who had believed in an onion believed now in Allah. All of Northern Africa was convinced. Then this terrible argument was turned against Europe. Spain was persuaded, and for nearly eight hundred years this argument of burnished steel gave her a creed. Was the cross to retreat forever before the crescent? Was the sword of Islam to dictate the religion of Europe and the unknown America? Spain was Mohammedan, Southern France, from the mouth of the Garonne to that of the Rhone, had become Saracen in religion and in manners. But what was that to the spirit of Abd-er-Rahman? Two hundred and ninety years before Abd-er-Rahman, Attila the Hun, known in history as "the Scourge of God," had swooped down over France, and nothing like that Scourge of God had been known till this coming of the *Argument.* of God. Abd-er-Rahman came with Moors and Saracens, with sword and fagot. With logic of blood and fire they came, and the Allah-shout was heard almost in the ears of Paris. Cross and crescent had met on many a field, and the banner of the crescent had never been furled before that of the cross. It did seem that over all Europe the crescent was now to supplant the cross, the mosque the cathedral. Days have been that were big with the fate of the world. On such a day Themistocles met Xerxes and determined by the gauge of battle whether Europe and a world yet unknown beyond the Atlantic should receive their civilization from Asia or from Greece. On such a day Charles Martel met Abd-er-Rahman to determine by gauge of battle whether cross or crescent should be the emblem of the world's faith in Europe and the unknown America. If it be as Milton sings, and millions of spiritual beings hover over the earth, in what hush of expectancy did the white-robed throngs wait the issues of that day! If Abd-er-Rahman had won, yonder church might have been a mosque, and you and I would be here protestants against the ethics of Islam.

"'Twas midnight.
The winds were pillowed on the waves,
The banners drooped along their staves,
And, as they fell, around them furling,
Above them shone the crescent curling;
And that deep silence was unbroke,
Save when the watch his signals spoke,—
Save when the steed neighed oft and shrill
And echo answered from the hill,
And the wide hum of that wild host
Rustled like leaves from coast to coast.
As rose the Muezzin's voice in air,
In midnight call to wonted prayer,
It rose, that chanted, mournful strain,
Like some lone spirit's o'er the plain.

"The night is passed, and shines the sun
As if that morn were a jocund one.
Hark to the trumpet and the drum!
And the mournful sound of the barbarous horn,
And the flap of the banners that flit as they're borne,
And the neigh of the steed, and the multitude's hum,
And the clash and the shout, 'They come, they come!'
The steeds are all bridled and snort to the rein;
Curved is each neck and flowing each mane;
White is the foam of their champ on the bit.
The spears are uplifted, the matches are lit;
Formed in his phalanx each Janizar,
Alp at their head,—his right arm is bare,
So is the blade of his scimitar.
God and the prophet! Allah Hu!
Up to the skies went that wild halloo.
Hark to the Allah-shout! a band
Of the Mussulman bravest and best is at hand.
Their leader's nervous arm is bare,
Swift to smite and never to spare—
Unclothed to the shoulder, it waves them on;
Thus in the fight is he ever known.
Many a hand's on a richer hilt,
But none on a sword more ruddily gilt.
Many, a loftier turban may wear,—
Alp is but known by his white arm bare:
Look! through the thick of the fight, 'tis there!"

But another and mightier arm is there. It wields a mace so heavy that Europe calls it Charles Martel, the Hammer! Strike, O Hammer, strike! Humanity, with all its hope of future years, invokes thee. The embryon of history is in thy stroke. Pound, O Hammer!

The line of battle wavers. The crescent is full high advanced. The banner of the cross is trailing. Strike, oh, strike *now*, thou Hammer! Hark to the ring of battle-blows! They come, the banded warriors of Germany. They grasp their ponderous swords, they stand to the shock, they strike, they beat down the light-armed Arab. The line of battle wavers again; full high advanced is the banner of the cross, the crescent falls back. Martel, the Hammer, strikes the crescent from the spiritual skies of Europe!

Let us be just to the conquered foe. There was something good in Islam, else it had never been. When the Saracen had a little time to put away the sword his life had a marvelous expansion. The golden age of Islam was the eight hundred years during which it held Spain, and then the average Mohammedan was a fuller and better man than the average Christian. The mind of Christendom was shriveling; the mind of Islam was expanding. The aim of Christianity was to suppress the human mind in all its puttings-forth toward science; the very life of Islam was to stimulate and encourage it. Did a pope, bishop, or synod, ever send thanks to a man for a scientific discovery? The Caliph sent greetings to Al Hassan, and the benediction of Allah, for his discovery of the fundamental law of optics. Mohammedans, in the same era, developed the science of algebra and gave it a name from their own language—*al gabr*. They laid a foundation for the science of geology. They enlarged the boundaries of geometry. They made discoveries in the science of medicine, the science of botany, the science of philology. They developed a beautiful architecture of their own. No Christian temple or palace had equaled the Alhambra. They built better houses, kept cleaner cities, made better furniture, wove better fabrics, wrote better books, than Christians. When London was a city of hovels, not lighted, and the stench was so potent in the streets that no man with such olfactory sense as we have to-day could breathe the polluted air, Cordova was a beautiful city, well-lighted and clean. When Christians in London were crouching in their hovels, with wisps of straw wrapped around their limbs,—the only clothing against a London winter,—Mohammedans in Cordova were tastefully dressed in the finest fabrics of the loom. When Christian women were barely covered, Mohammedan women were wearing that beautiful and essential garment which Christian ladies to-day call by the Mohammedan name, *chemise*.

We owe a debt even to the Mohammedan! We wear the cloth he taught us how to weave, we regale our senses in the perfumes he taught us how to make, we teach our children the algebra and the optics he taught to our fathers. Has he anything for the world now?

It is the hardest task of human nature for a man of one race or religion to be strictly just to another race or religion. I believe I am just to Mohammedanism as a religion when I say that in all its fundamental conceptions, save the unity of God, it is all wrong, grossly wrong. Now, when we think of man as we would have him, and as we are sure he ought to be, this is equivalent to saying that Mohammedanism, being a false and sensual religion, is an evil, and

has no right to be. But we must look on man through the light of a large philosophy. It is not the best which is best for every man. It is not even the good which is *good* for every man. This may seem a sad truth, but it is truth. Now, Christianity is a religion immeasurably better than Mohammedanism,—but is it better for Africa? better for Asia? better for the Pacific islands? We must ponder well a few facts. Christianity has been in Asia eighteen hundred years, and for a thousand years it has been there as an aggressive, *missionary* religion. And with what result? Practically, with no result at all. Asia is not Christian, and it never will be Christian. Christianity impressed Egypt before she had planted her feet well in Europe. Alexandria was Christian before Rome. But the sword of Amru wrested Egypt from Christianity, and no missionary work has been able to undo that work of the sword. Jerusalem was never Christian. How slightly the mission of Paul indented the mind of Antioch, Corinth, Ephesus! Where now are the seven churches of Asia to which John wrote his letter from Patmos? Antioch, Corinth, Ephesus, Thyatira, Pergamos, Sardis—they are all Mohammedan, and Paul to-day could win hardly a convert from them to Christianity. On Oriental and tropical races Christianity has made no impression. She has traveled westward with the sun; she has never traveled *against* the sun. Only a few years ago Africa slept in pristine fetichism. Christianity sent her missionaries, and Islam sent hers. Which religion won the continent? To-day all Africa which has risen above fetichism is Mohammedan. And—you will not think me a Mohammedan when I say that it *ought* to be so. If there were two missionary societies, one to send a herald of Christianity to Africa, to the Pacific Islands, to the American Indians, and the other to send to the same people a herald of Mohammedanism, I would give aid to the Mohammedan. Do not think that my words are not well considered. Two prominent witnesses for Islam have lately spoken out of the heart of Christianity. The one is President Eliot of Harvard University, who has passed a Summer in Constantinople. And the other is Canon Taylor, a high dignitary of the Church of England, who comes from a thorough study of the results of Mohammedism in Africa. Both of these men bear strong testimony to the good which the Arab religion is doing to the lower races. Canon Taylor is very explicit. He declares, and he brings other Christian witnesses to the stand in proof, that the Mohammedan convert in Africa is made a better man than the Christian convert. The vice of Christians who go to Africa is rum, and Christian converts fall into the vice of

Christendom. Canon Taylor speaks of a tribe which has been nominally Christianized, the men in which are so habitually drunk that he thinks their only hope of safety lies in their being converted to Mohammedanism.

The reasonableness of what I have just been saying will appear on a moment's thinking. Christianity goes to the savage or semi-savage with abstractions which are far beyond his reach. Mohammedanism takes him on his level. Canon Taylor tells a story, at once amusing and instructive, of the success of a Christian missionary over a low tribe of coast negroes. The missionary learned as well as he could their language, but he found no word that meant anything like God; no word for faith, no word for love, no word for hope, no word for heaven, and no word for hell. What could he say to these people? He must tell them about God, and how God loved them and gave his son for them. He *must* have a word which would do for God; and, observing carefully their speech, he noticed that they pronounced the word "Ticto" with awe and dread. "There," he said, "I'll take that word for God." And now, a word for love. From their talk he learned that the thing they most strongly desired they called *pok;* and he took the word pok for love, and began to preach to them. He told them about Ticto up in the heavens. He told them about Ticto's pok, how much "pok" he gave to men. He saw that his preaching moved his sable congregation deeply. Their eyes danced with joy and expectancy. They were all converted, and the missionary was about to write to the *Missionary Herald* of a most wonderful outpouring of the divine spirit, when he made a discovery. He learned that Ticto was a hideous, one-eyed old wizard, and that "pok" was rotten whale-blubber cast up by the tide on the shore. When these ebony men learned that Ticto had gone away, that he was living now somewhere in the sky, and that he would send them down all the rotting blubber they could eat, they were delighted; they were converted! Such folly as this would be impossible in a missionary of Islam.

Let two missionaries, a Christian and a Mohammedan, stand before a Bushman or Feejee Islander, and let us look at their methods. Thus the Christian to the savage: "Thou poor, benighted heathen, listen! God is a spirit, infinite and eternal, without body, parts or passions. Man is a miserable sinner. God has purchased his redemption by the gift of his son to die. The condition of salvation is that you have saving faith in him." And again, "The lot of all men was fixed in the beginning; some men were foreordained to believe that Jesus was the son of God, and to inherit eternal joy; other men were foreordained never to

hear of him, or, hearing, to believe that he was a man, and to suffer eternal torment." And again, "There is a little difference among some of us as to foreordination and effectual calling. What do you think about it?" Then the Bushman, dazed, bewildered: "Can I eat it?" Then the missionary: "We celebrate the dying of God for men, in a rite called the Communion. We eat a little bread and drink a little wine; but there is a little difference among some of us as to the nature of this bread and wine; some believe in transubstantiation, others in consubstantiation. And the peace of the church was once disturbed by a controversy over homoousian and homoiousian. Do you believe in *con*substantiation? or do you hold rather to *tran*substantiation? Do you accept homoousian? or does the result of your investigation rather lead you to homoiousian?" Then the Feejee, distracted, tries to run.

"Hold, hold!" cries the Mohammedan. "Allah, akbar! *I* have the true religion,—listen. Do you love women?" And the Feejee, *Yes!* Then the missionary: "Do you love to eat cocoa-nuts?" And the Feejee, *Yes!* Then the missionary: "Now, listen. There is one God, and Mohammed is his prophet. If you believe that, Allah will give you all the cocoa-nuts you can eat forever, and he will give you seventy-two young women to be yours forever!" Then the Feejee: "I believe." And the missionary: "Up, now! by the sword of Allah, up, wash yourself, and never get drunk."

That is all. The Christian may go home. The Mohammedan has captured his man. And he will do him good. He will make him wash himself and keep sober, and these are cardinal virtues. He will not make him a saint, nor a philosopher, but he will do him good. He will not attempt to disrobe him of all vices or clothe him with a new garment of virtue. He will not put him in broad-cloth, but he will *insist* that he wear a loin-cloth.

I have a friend who traveled in Upper Egypt. He told me that his Mohammedan servant annoyed him very much by his multitudinous and untimely prayers and pious ejaculations. In any moment of danger—as when they were shooting the rapids of the Nile—the man would throw up his hand, and ejaculate, "I testify that God is one, and Mohammed is his prophet." My friend was afraid of him, and, as a test of his character, laid before him a plan to kill and rob a certain man, fictitious, who had much treasure in a lonely place. "Let's do it," cried the devotee, "for do you know, I'm a damned scoundrel, all the same as you!" But nothing could induce that man to drink an intoxicant. His religion did so much for him. And it made him perform frequent ablutions.

Islam takes man at low range, but it takes the men of low range and lifts them a little higher. How many whiskey-saloons are there in Chicago? Chicago's Mayor alone knows!* How many are there in Constantinople? By the sword of Allah, not one — not one!

W. D. GUNNING.

* The exact figures may be here given: At the time this discourse was written the number of saloons in Chicago was one to fourteen voters. Now (1890) the number is one to eighteen voters, or a total of 5639 saloons, the same being one to 190 of the population. M. G.

WALT WHITMAN: ROBERT INGERSOLL.

I DO not feel as if I could let the event of Ingersoll's lecture in Philadelphia for Walt Whitman pass without some recognition. It was a crowning noble act, beyond the comprehension of the ordinary critic, sufficient unto its day with all the blessing it brought. Formal applause of it would be out of place. No perfunctory laborer on literary trouserings could take its measure. But it was in several respects so ample and inspiring, so generous in all the windings of its achievement, that it stands apart from the casual and only schoolmasterly average happenings of literature. How splendidly it reinforced the pocket and stimulated the old age of the poet need not be said here. What I desire to do is simply to utter hint of what is in me in the way of personal gratefulness.

The lecture was by its own right conclusive. It came hot from poetic fires. It was in the fullest sense vital with self-respect. It was absolutely free from literary hauteur and coldness. What it said it said freely. It contained no word or suggestion of falsehood, reserve, or mystery. To hear it that October night, or read it in calmer hours, is all one; for it is lucid, eloquent, frank, flowing, careful, poetic, epigrammatic, profound, whenever and however examined. In a world of pretense, among writers who strain for every glitter of effect and fear the humble garb of truth, it was a model of liberty, power and command. There is no use quarreling with the fact. Ingersoll is one of the majestic forces of our American life. His work throbs with spontaneity and divine energy. And having such abandon, as in nature's necessary phenomena and process, it has its rugged sides — its fall of cataract, its earthquake and storm — where mercy is not apparent but where grandeur is unquestionable and imperative. But how welcome is every sign of actual sincerity and conviction in a society whose first interest seems to be to hide itself from itself, to utter dishonoring speech and perform negative and echoed deeds!

For this, then, my present word: First, for the motive that prompted the gift. Then for the consistent nobility of the course pursued in its fulfillment. Finally, for the fresh and magnificent utterance in which impulse and preparation culminated. These are things which appeal to me.

Furthermore, I wish to go on record as marking this day and act, with Ingersoll's personality permeating all, as another sign out of the spiritual heavens in confirmation of the gospel of Walt Whitman — the gospel of man's freedom, the sacredness of human life, and a democracy without bound and duration. Ingersoll announced to speak of "Liberty and Literature." "But he spoke the whole evening of Walt Whitman, and of him only," some one complained to me. "Well — is not Walt Whitman *liberty and literature?*" I think the future will respond to this — to the orator, to the poet, to the day that brought all together — with positive and irreversible affirmations.

HORACE L. TRAUBEL.

THE PROBLEM OF INSPIRATION.

LAW is universal. Prove that a thing occurred, and we know that it was done under law, and that knowledge will some time grasp the law and make natural what seems supernatural, and common what is now exceptional.

In this spirit we approach the question of inspiration. Is it a fact? If so, it is governed by law, and is not exceptional and miraculous, but natural and common.

Inspiration, in the common thought, is limited to sacred books; in our country, generally to the bible, though one sect has its own inspired bible, and to many Protestants the prayer-book and hymn-book are only less inspired than the old and new Testaments. But all claims made in Protestant lands for the inspiration of their sacred book, do not equal the claims made for the sacred books of the other great religions of the world. If claims, numbers of believers and age of the books prove inspiration, then some of these books out-rank the bible. To the rational and scientific thinker, who can find in a comparison of these nothing exceptional to distinguish one from the other, there remains for him only the choice of accepting all as inspired, or of rejecting all.

But a study of mental philosophy, and of the psychic phenomena of different ages, reveals the fact that there are conditions of the mind, differing from the normal, under which the intellect is awakened, and thoughts other-

wise impossible are given forth. Persons in these conditions have in the past been considered favored of the gods, and have borne, among other names, those of priest and prophet, being considered as under the especial control of a divine afflatus, a supernatural breath, a miraculous power, or the Holy Spirit. That these *conditions* are a fact, we know; but we are no more obliged to accept the ancient interpretation of them than we are to accept the ancient interpretation of the equally human manifestations of insanity, which was that of possession by evil spirits, or, among one people at least, of favor of the gods. As we have outgrown ancient ideas everywhere else, so we have outgrown ancient religious ideas. The command to-day is, Accept the facts of history, and relegate them to the realm of the natural and therefore the knowable; and, if they are desirable human conditions, seek systematically to cultivate them. It is only just now that we have begun an investigation, scientifically, in the psychical realm. This also is the realm of law; and Emerson tells us, "The laws below are sisters to the laws above." Mrs. Browning adds:

> "There's not a flower on earth
> But has a flower upon the spiritual side."

From every age and from all peoples I could draw illustrations parallel with anything recorded in ancient scriptures. I prefer, however, to record a few from modern times, as they are the more easily authenticated. I do not know of any phenomena narrated in the bible that similar phenomena are not told to-day, resting upon better evidence. These cases must, to a rational mind, be all classed together, and all accepted or rejected, whether found in sacred or profane literature. And the Catholic church does class as sacred those which to-day occur within itself.

Prophets retired into solitude until they were "filled," and then proclaimed the Word. Orators continually do this. They have their "seasons of meditation." Prof. Moses Coit Tyler, in his life of Patrick Henry, tells us of that great statesman that he often retired "into that realm of reverie where the soul feeds on immortal fruits and communes with unseen associates, the body meanwhile being left to the semblance of idleness"; and Patrick Henry bears the same relation to our nation that the prophets did to the Hebrews. Tennyson tells us that he repeats his own name until he "passes into that region that is not self, but an obliteration of all personality," before he writes. "I think you will get the poem," writes Mrs. Lowell to Emerson, in regard to the poem her husband had been requested to write for the Concord celebration,—"James has been very moody of late." And Lowell, filled with

the inspiration of his theme, wrote in twenty-four hours his incomparable "Vision of Sir Launfal." Did ever sacred author do more?

George Eliot, accused of putting into the mouth of Dinah, in "Adam Bede," the sermons of her own relative who was an early Methodist, replies: "I wrote them as they welled up from my heart, and with tears in my eyes." Longfellow says of his "Reaper and the Flowers": "I was softly excited, I know not why, and wrote it with peace in my heart and not without tears in my eyes. I have had an idea of the kind for a long time without finding an expression of it in words. This morning it seemed to crystallize at once, without any effort of my own. It would seem as if thoughts, like children, have their period of gestation, and are then born whether we will or not." In his writing of "The Wreck of the Hesperus" we have a most excellent example of what may be called "verbal inspiration." He had read the account of the wreck, and he says: "I feel pleased with the ballad. It hardly cost me an effort. It did not come into my mind line by line, but by stanzas." Of the "Spanish Student" he says: "At present my soul is wrapped in poetry. The scales fell from my eyes suddenly, and I beheld before me a beautiful landscape, with figures, which I have transferred to paper almost without effort, and with a celerity of which I did not feel myself capable." We are here reminded of the New Testament story of Peter's vision, of his "being caught up into heaven" and "seeing things unlawful for man to utter."

The experience of Longfellow is a common one among the poets. That beautiful poem so often found in our papers, entitled, "There is no Death," and credited to Bulwer, was written by J. L. McCreary, then city-editor of the Dubuque, Iowa, *Times*. In the presence of his wife he told me the circumstance of its composition. He had been sick, nearly to dying, with typhoid fever, and, while lingering in the balance, that poem forced itself into his mind. "I did not think of it, I did not plan it, but it came there and troubled me, and I got no peace till my wife sat by my bed and took it down as fast as I got strength to whisper it to her." "How did you, a boy of eighteen, ever write it?" asked a lady friend of mine, as she met Baily, the author of "Festus." He replied: "I did not, it wrote itself." Had it been written in Hebrew, three thousand years ago, it would have been as sacred to-day as Isaiah. A similar reply was given by Thackeray, when asked why he married a couple in one of his novels: "I did not; they married themselves." E. P. Roe, in a preface to one of his novels, says: "I can honestly assert that I have never

manufactured a novel. . . . . My stories have come with scarcely any volition on my part, and the characters control me." The same is told of Scott, of Dickens, and of Mrs. Stowe's "Uncle Tom's Cabin."

Edward Bellamy tells, in *The Nationalisl* for May, 1889, how he came to write "Looking Backward." "In undertaking to write the work I had at the outset no idea of attempting a serious contribution to the movement of social reform. The idea was of a mere literary fantasy, a fairy tale of social felicity." For a year or two this idea had been vaguely floating in his mind. He had made, at last, his plot, his sketch, when he says: "No thanks to myself, I stumbled over the destined corner-stone of the new social order." This led to an entire change of motive and a new casting of the story. Does it not seem as if that power, called in the church "The Holy Spirit," had brooded over him till it had prepared him for the full inspiration?—and then he wrote because he must. Heber Newton knows what parts of the bible are inspired because they inspire him. By this test, and from the numbers it has inspired, "Looking Backward" was also "an inspiration from on high." Dr. Holmes was asked the history of "The Chambered Nautilus," and said: "It has none. It wrote itself, and so did the 'One Horse Shay.' That was one of those random conceptions that gallop through the brain, and that you catch by the bridle. I caught it and reined it. All my poems are written while I am in a sort of spasmodic mental condition that almost takes me out of my own self, and I write only when under such influence." Miss Lizzie Doten, a spiritualist medium who has written two volumes of beautiful poems, has a similar experience to that of Dr. Holmes, so that her case is not exceptional. Of one of her poems she says: "I was seized with an undefinable uneasiness. I wandered up and down the garden till, finally, an idea of what I was to do was clearly defined. Then with pencil and paper I hastened to a corner, and there wrote 'The Song of the North,' so rapidly that it was not legible, and I was obliged to copy it at once lest I lose the connection."

These cases are common literary experience, to be paralleled in the life of almost every author, and in that of every orator, musician, painter, sculptor, inventor and artisan.

There is one law under which they all come. From the simplest editorial to the grandest oration or poem, it is only a question of degree. The city-editor pens his local by an ordinary inspiration. Intensify that sufficiently, if the mental machinery is capable, and we have a poem, an essay or an oration. There is no more need of introducing any new factor, any miraculous power here, than there is on

the railroad if we would go thirty miles an hour instead of ten. It means only a little more pressure on the lever.

And inspiration does not confine itself to literature. Since all manifestations of life are spiritual, we are "inspired" to do all of life's duties, in whatever field. The inventor is taken possession of as is the poet and orator. A clergyman, writing in one of our magazines of Edison, says, "he has his moody spells, his periods of trance, out of which he comes with new ideas and his difficulties solved." The business-man has his flashes of inspiration, that show him when to invest, when to collect a bill, and whom to trust. The farmer is inspired concerning his crops, the housewife about her work, and the mother to care for her child. "The Holy Spirit" is received by all and inspires all. It is only a question of *receptivity.* Sheridan, inspired, inspires his army. The inspired mother inspires her sons to lives of honor. To the scientific eye, effects in all these cases being alike, the cause must be one.

But how? What is the soul of man, and how is it inspired? We do not know; we can only speculate. It is only a few years since man began to apply law to physical phenomena, and how little he yet knows in that field only a student of science realizes. Mental science is only a name. The student who, in schools, has studied the text-books upon it, knows less in explanation when he concludes than when he begins. He has gathered some data—and been misled by dogmatic theories. In the field of psychic phenomena we know still less. It has been considered too sacred to study; has been pre-empted by theology as its rightful field, and students warned off. And the church now opposes its investigations as it did those into the physical realms by astronomers and geologists. It foolishly fears that if science demonstrates its naturalness, religion is destroyed. For reason of our present ignorance, we must be, as yet, very careful of fixed opinions here. We can be sure of our facts, but opinions based upon them should be held tentatively, and we should be ever ready to change them as added knowledge shall make it necessary. The redemption of the world lies in the direction of this knowledge. "How shall we become more thoroughly inspired?" is the practical question.

Dr. F. H. Hedge has given us, perhaps, in this matter, as good a "direction" as it is possible to find. "The prime condition," he says, "is sincerity; entire surrender to the will of the spirit. The truth may come only to such as seek it with perfect simplicity, without preoccupation and without conceit."

Sincerity, singleness of purpose, concentration. This is all. It has been the method of all ages. It is the method to-day. It never fails of inspiration. It is the method of

Brahmin priest and Turkish fakir, of Catholic saint and Protestant revivalist and convert. It was the method of the Hebrew prophet, and is the method of the modern Theosophist. It is the method of the Spiritualist medium, the teacher of the Mind-cure, the Christian Scientist, and the Faith-curist. The truth in each is one; the law is one; the principle is one. The methods and the means of application vary as do the means of applying electricity. The fundamental condition is a receptive condition of spirit, and sincerity of mind. No one can ever reach a high degree of inspiration when he knows he is telling a lie, or acting falsely. He cannot put his soul where he is not sincere. But for us, if we will, there is an inspiration as glorious as ever mortal had. As our great modern inspirer, Emerson, has declared: "There is at this moment an utterance as broad and grand as that of the colossal chisel of Phidias, or the trowel of the Egyptians, or the pen of Moses or Dante, but different from all these. Not slavishly will the soul, all rich, all eloquent with its thousand cloven tongues, deign to repeat itself. If you can hear what the patriarchs say, surely you can reply to them in the same pitch of voice. Abide in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Foreworld again."

H. H. Brown.

"THE WORLD IS LOVE AND BEAUTY."

"The world is love and beauty," once he cried,
As, standing in full youth elate and strong,
The glad earth and the gladder skies above
Seemed throbbing round him in eternal song;—
"The world is love and beauty, and I know
That I shall follow where their spirit calls!
Nor storms shall stay me, nor the desert's glow,
Nor barren seas, nor gloomy mountain walls."

"The world is love and beauty," still he cried,
As, buffeted amid a jeering throng,
With failing breath and faltering voice he sang
The changing words of a familiar song:—
"The world is love and beauty, and I know
That I shall follow where their spirit calls!
Nor scorn shall hinder me, nor hatred's glow,
Nor outcast wandering, nor prison walls."

H. A. Warren.

EDUCATION AND CIVILIZATION.

EDUCATION creates nothing; it suggests, discovers, arranges; it is a mode of activity rather than a reservoir of knowledge. Education is an adaptation of internal capacity and aptitude to outward conditions. Within it modifies tendencies and crystallizes activity into character; without it deals with that application of force which produces change in environment. It is the result of the action and re-action between man and the world in which he lives. The problem is from without, its solution from within. With a different world we should have different men: with different men we should have a different world. If man has come from protoplasm, his possibilities of future progress are limited from without rather than from within. He may advance with Nature; can he advance beyond it?

In a large sense education constitutes all there is of civilized man — except those capacities and tendencies born with him, together with that subsequent growth and change not dependent on his will.

As a factor of civilization, education belongs rather to the intellectual than the physical. The physical grows unconsciously, but the mind is not much developed except by conscious activity. In physical power without intellectual direction man is scarcely superior to an animal, and civilized man but little above a savage. I mean here no disparagement of our friends who have been stricken with the manual-training mania. Though, when they have done their utmost, their pupils in many points may fall below the savage and much more below the eagle and the cat, yet I respect the unbounded faith of these reformers in universal salvation by manual training. They have passed the limits where reason can be of any avail. Time, and time only, can cure them.

I therefore assume that the education of civilization relates primarily to the intellectual and moral. It thus becomes nearly all there is of civilization except the capacity for being civilized. Civilization is a product of which inherited capacity, tendency, or aptitude, is one factor, and environment the other. Education is a process by which these two factors are combined into a product that we call civilization. Capacity and opportunity come to us, the one within, the other without. Civilization is merely capacity trained by education to make the best use of opportunity. I do not try to differentiate those attainments made in institutions of learning from that vastly larger part of education derived from other experiences of life. One might as easily take each drop of a flowing river and point out the mountain-rill whence it came.

Here I meet a question that seems very important when education is viewed from an evolutionary standpoint. Are the products of education hereditary? or, in other words, are acquired habits transmissible? I do not say, are capacities, aptitudes and tendencies transmissible, for it seems to be granted that they are. Now, if some portion of the acquired habits of one generation is transmitted to the next, the results are cumulative; and each generation, inheriting not only the tendencies of the preceding but some portion of its acquirements, advances rapidly toward a vast accumulation of knowledge and higher conditions of life. Important as this question is, it is unsettled. Even if the mental products of education are transmissible, they are so involved with those variations that better fit men for their environments that we cannot eliminate these transmitted products. In producing a desired variety of animals or plants we never depend upon education or cultivation, but always upon artificial selection. We seize upon some variation in the direction of the desired form: reproducing from it we gradually reach the form sought. In these cases that which is inherited is the variation, the inborn tendency or aptitude, not a change of character produced by education.

Another inquiry arises, very important and relevant to the subject under discussion. Do superior mental culture, wealth, and refinement, tend to lessen or in any way prevent an increase of population? Assume that either by inherited culture or inherited and useful variations a community or a nation has attained a very high condition of civilization, what is likely to happen? What has happened? In the history of the world, empire after empire has reached a civilization above its neighbors. But with that civilization has come a decadence in physical strength, in numbers, and in that courage by which men defend themselves in war. As a result, their less cultured, but more numerous and stronger enemies have overthrown their civilization. This new dominion has become cultivated, refined, and weakened, to be in turn overrun and subjugated by its rough and strong enemies. This has been the history of the world until within the last few centuries. I concede that this destruction of civilization by uncultivated races may not be repeated. Whether civilization is or is not again overrun by warlike barbarians, it may be as effectually retarded by an uncultivated class as if that class came in all the strength of war. In any consideration of education as a factor of civilization, we cannot leave out this problem of population. What is the meaning of the fact that the most cultivated societies are recruited from the uncultivated classes? What difference does it make whether habits acquired by education, or

variations only, are inherited, if there are no children to inherit the one or the other? What is true of animals and plants seems to be true of mankind. The race is not reproduced and increased in numbers from the highly cultivated. We must keep up our population and receive its increase from the less cultivated. As these in turn become refined, others from below take their places. Thus over and over again there appears a new class to be cultivated and refined; and they come without the inheritance of generations of higher civilization. We meet these with our educational systems; and whether the present civilization shall lift them up, or they shall pull it down, is one of the vital questions of the hour.

Is there, in any education, or in all education, a remedy? —not a remedy for ignorance, vice, and crime in our own country, but a remedy world-wide?

If it were possible to give culture to all, the uncultivated would rise to a higher condition of life. Population would, no doubt, be stationary, or possibly decline in numbers, but the products of education would remain. If acquired habits are transmissible, society would inherit something of previous acquisitions; and all useful variations would be transmitted from generation to generation. In what direction shall we look to realize such a possibility? If we wish to raise a house, to lift one corner and leave the rest stationary would be to break the building into fragments. Every part must be moved so that not a single timber or brick rises more rapidly than its neighbor, and the whole structure is elevated with safety. In like manner we cannot hope to raise one small portion of the human race so that it shall continue permanently above the remaining portions. Nations and communities are like trees in the woods. To flourish they must grow to about the same height. Granting what is by no means certain, that the days of the Goths, the Huns and the Vandals will not return, that outside force may never again destroy civilization, we have not passed the danger from civil commotion and internal strife. The larger part of population coming from those who are lower in culture and self-control, must be a source of danger to all that is above. That no higher and permanent civilization can exist which includes but a small portion of the human race appears to be illustrated by all history. Within our own time and in our own country, there has been a contest between civilization and barbarism more doubtful than any of us like to remember. And as this country could not remain half slave and half free, so in a world-wide and age-including view humanity cannot remain half barbaric and half civilized.

The higher civilization cannot dissever itself from the lower. The blood of the lower is ever flowing to the higher;

and if the lower is not elevated, the higher must be degraded.

Can the whole structure of humanity be raised? I am no prophet; but if it can, we are more nearly ready to begin than ever before. How? Most certainly not by each nation shutting itself away from all its neighbors, and warning strangers to keep the three-mile limit between themselves and the shore. Not by a narrow selfishness, born of a temporary necessity and nurtured by ignorance and greed, which would make one community pay for the right to buy what other communities have to sell. Before education can do its best work for the race, men must be bound together by common interests and common purposes. If we would help the world, civilization must come in contact with barbarism, the higher with the lower. The bars must be thrown down, the gates swung wide open. Commerce, and, with commerce, science,—education in its multitudinous forms,—going everewhere, not only shall the highest rise still higher, but the very lowest shall begin the ascent toward knowledge, virtue, and the development of all that is best in man. The short space of fifty years has changed what was once possible to what is now probable.

"Around the world in seventy-two days" is more significant than the songs of poets, the wisdom of philosophers or the eloquence of divines. It means the contact of man with man, the uplifting of the lowest communities, the unifying of the human race.

ALMON C. MERWIN.

THE SINGLE TAX.

[Concluded from the November Number.]

THE twenty-five cities of Massachusetts, while they cover less than 5 per cent. of the area, contain 77 per cent. of the land-values of the State. Boston alone contains 45 per cent. of the land-values of Massachusetts, and only 20-47ths of 1 per cent. of the area. Under the single tax Boston would pay, at the present valuation, 46 per cent. of all the taxes raised in the State. At present it pays 35 per cent. Three-quarters of an average acre along Washington street is worth as much as all the land in Southboro'. The owner of the $19,500 building at the corner of Washington and Winter streets, standing on a $122,500 lot, would have his tax increased heavily and find it profitable to erect a better building; but Fred. L. Ames would probably pay a less tax on the corner of Court and Washington streets than will be levied under the present system.

I grant that, under the system which we advocate, speculation in land would cease, as no one would desire to possess it except to use it; nor would it profit anyone to do so. It would cease to be an investment. Imagine that landownership had never existed in Boston; that all land was accessible to him who wished to use it by simply paying its yearly rental value; that no landlord, as now, stood ready to gobble up in rent the profits of labor; that each tenant were secured legally in his possession, as he now is in ownership, had no fear of taxes direct or indirect, and that no barbarous custom-houses interposed an unnatural barrier to free trade; that the wage-earner, allowed free access to the opportunity of land at present locked up from him, instead of begging for work as now, were free to employ himself: — would not Boston be better than Bellamy's dream of it, and that without the sacrifice of individual independence? Then, there could be no excuse for idleness and poverty, except through personal fault or misfortune; and not, as now, enforced by cruel laws which breed evil conditions. To able-bodied people seeking work or charity, we would say, "Go and employ yourselves." Human wants are illimitable. Opportunity is opened for all who will use it. The profits of labor cannot then be filched from the laborer. No armies of officials will interfere with our exchanging freely what we raise or make for something else that we want. Universal interchange means increased human satisfaction and an unending demand for workers. Therefore, the more workers the more wealth.

Under the single tax the farmer would not be taxed for a single improvement. He may have an adjacent neighbor who neglects his farm and lets it run down; but as both have, by situation, land of equal value, he will pay no more rent for his prosperous farm than the sloven will pay for his neglected one. Now if those two farms were in Massachusetts, and the farmers were the owners, the idler, under the present system, would pay a low tax and the industrious one a high rate. The law thus rewards idleness and punishes thrift.

In the city what happens now? Crowded tenements and lofty buildings and vacant lots. It is computed that New York city is to-day only half built upon. Per contra, in Philadelphia, where personal property is lightly taxed and ground-rents are common, there are more homes and more comfortable ones for the working-people than in any city of the union, and fewer tenement-houses in proportion. Manufacturers gravitate there. I saw it stated the other day that the manufacturing interests in the city of Philadelphia equaled those of all New England. But think how much more Philadelphia would prosper, and labor

secure its comforts, if the ground-rent went to the city treasury and not to private pockets. Professor Ely, of Johns Hopkins university, at one time an assessor of Baltimore, asserted that, with the single tax on land-values in that city, it would be the most desirable place for living in the United States. Not only would the land yield sufficient revenue for governmental needs, but enough for other public purposes, including a reduction of the fares on the street-railroads. Perhaps no single expense of municipal or town government is so great as that of the streets and roads. They are in a perpetual state of repair and extension. They have a great capacity to absorb the money paid in taxes. None of them are too good, most of them are far from satisfactory, but they represent an immense investment made by the people. Notwithstanding their importance and cost, private corporations have no difficulty in getting for nothing the street-franchise for their railroads or gas-pipes or electric wires. Here is an enormous value, created by the community, and belonging to it, practically confiscated by a few shrewd men who profit by the simplicity and blindness of the citizens, who submit to and ratify the injustice. If the revenue were paid to those who have the rightful claim to it, it would lift the burdens of labor instead of swelling the pockets of the speculators. The single tax would prevent such spoliation, and corporations would pay for the privileges granted them.

But for a consideration of the remedy: I once asked David A. Wells this question: "Supposing the country were to start afresh, and individual ownership of land not rooted in law, would it not be better for all land to be rented by the people?" "Unquestionably," he answered; "but the trouble is to reach that desirable condition without confiscation and great unjustice." And this is the position of Herbert Spencer. The principle we contend for is granted, but its application is deprecated.

I am one of those who believe that right principles are always susceptible of application, and while, popularly speaking, Wells and Spencer would be called safe and considerate guides on this point, and Mr. George a theorist and fanatic, I venture to prophesy that posterity will give a different verdict.

No reform is possible without disturbing vested property and privileges. When railroads were first proposed, the stage-coach interest fought them tooth and nail. When gas was introduced, the makers of lamps, the dealers in oil and the whaling interest protested against it as ruination to their business. In turn, gas antagonized the electric light as long as "a fighting chance" was left. Investments made in good faith, with a belief in the stability of things, are often wiped out by new discoveries

and innovations. It is unquestionably hard for the sufferers, but the many are benefited and blessed, and progress is the law of life and civilization.

The process of disturbance is going on every day. The new brutal tariff-bill will make and mar many a fortune. It will undoubtedly annihilate entire interests and grant profitable privileges to others. When a tax was put upon foreign copper for the benefit of the Calumet & Hecla mine, it shut up the Revere copper works at Point Shirley and deprived 150 men of employment. It injured the cotton and shoe manufacturers, who used to exchange their goods for the copper ore of Chili. It helped kill the American shipping that carried the South American trade. That was an instance of wanton confiscation that cannot be justified, but the tale arouses no indignation when it is recited. When, however, a change in the interest of justice and against monopoly is demanded, indignation is on tap at once, and confiscation and robbery the ready cry.

Who talks of compensation when by intermeddling legislation private interests are injured? Who is to compensate the Tremont iron company for idle works and empty furnaces that would be running full blast if it were allowed to buy its coal and iron where nature dictates? When Boston decides to close a large proportion of its saloons by granting licenses to a minority of liquor-sellers, who asks that the men whose business is thus abruptly destroyed shall be compensated? Who paid the ship-owners of the United States for their ships annihilated by the tariff? But when, with long warning, it is announced that the method of imposing taxes is to be gradually changed from property to land, which is in truth not a proper subject of individual ownership any more than the air and sunlight, then arises on all hands the cry of "Confiscation and robbery!" How strange it is that the oppressor ever gains the popular sympathy, and the oppressed is forgotten. The protected manufacturer is always remembered, and the burdened consumer is not thought of. It was a dreadful and unjust thing in the popular mind to liberate a slave without compensation to his master; but who ever asked compensation for the slave, who was forced to give his earnings to another? Mr. Emerson was one of the few who did. He said:

> "Pay ransom to the owner
> And fill the bag to the brim.
> Who is the owner? The slave is owner,
> And ever was. Pay him."

So, in your sympathy for the monopolists of land, who are to be the chief losers in the day of the single tax, think for a moment of the millions who crowd the ranks of pov-

erty and want, simply for the reason that the opportunities to labor have been closed to them by the iron hands which grasp natural privileges, and save a few tears for them. Who can remunerate them? Pity the owners of the rich stores of mineral wealth, the iron and copper and coal, for whose benefit Nature, for thousands of years, has been storing her bounty; but never mind the freezing families who cannot get coal to burn, because some man or corporation has and holds the key to the earth and all that its bosom holds. Who shall remunerate people made paupers, not by Nature, but by the greed of their fellow-men?

We grant that disturbance will take place in the realization of the single tax; that those who are speculating in land will be losers; that those using land inadequately will suffer loss, though in a less degree. But we challenge you to parallel this just and fundamental movement for the rectification of social conditions and the abolition of unwilling poverty, by any other in history, more conservative or considerate or merciful. It imposes no burden of a hair's weight. Its one function is to remove burdens that now press down humanity which stoops beneath the load.

Desirable though it would be to have the reform immediate and unconditional, the nature of the case forbids it. The result has to be reached through a series of steps slow and tentative. To use the familiar simile, the present tax-system is a pyramid. At the base is the land-tax, which is never escaped, and is paid by the landlord who has no power to shift it. Above that is placed the tax on houses and personal property. The houses cannot escape, though generally the tax can be shifted to the tenant. Personal property can largely escape, especially if held by rich people. But the poor man, like the farmer who cannot hide his cow or horse or plow, pays the full tax. The widow and orphan are fully taxed. The next layer of the pyramid is the indirect revenue-taxes for the support of the national government, and its apex is the so-called protective tax, the most iniquitous, unequal and undemocratic one ever devised. It is made on purpose to be shifted from the strong to the weak. It steals from labor by allowing favored individuals to levy upon their fellow-citizens for selfish ends. It is despotic and anti-republican. It belongs to the dark ages and to the category of human slavery, for by it the fruits of freedom are despoiled.

Under the single tax, only one condition will be exacted. Choose what spot you will, as much as your use requires, be it more or less, and pay for the privilege what it is worth to you and no more, gauged by what others will readily pay for it. Hesitate not to improve it. Heap up all possible produce from it, whether in grain or goods, in ware-

house or in buildings, for others' use. No finger but your own shall ever subtract a penny from it. You made it, and it is yours against the world. Not one extra cent will be levied upon you because of your improvements. If it should happen that through increase of population and consequent rise in site value of the land you occupy, it shall be worth more for some different purpose, no one can take it from you unless he remunerates you for your improvements; and plenty of land suitable to your occupation awaits you. Above all things, your tenure, as long as you pay rental, shall be as secure as any title of ownership now gives you.

The basis of the scheme is justice.

WM. LLOYD GARRISON.

[NOTE: In the November number, an annoying error was made in the beginning of Mr. Garrison's article. He was made to say that "the single tax is not a tax on the value of land." This is precisely what it is. The sentence should have read, "The single tax is not a tax on land."

The distinction is between taxing land and taxing land-values. Land without value would not be taxed. Land with value would be taxed according to its value.]

"WITHOUT SIN."

THE first step towards the deification of Jesus was the assumption that he was "without sin." Since all mere men, as Calvin taught, were inheritors of total depravity from the sinner Adam, the assumed quality of sinlessness in Jesus is considered by our orthodox friends to prove him essentially different from and superior to all other human beings. They consider it certain that all other men commit sin, and certain also that Jesus never did anything wrong in the whole course of his life; and they quote certain passages of scripture as giving actual and sufficient proof that the great teacher of Nazareth was without sin; and, fortified by this confidence, they easily recognize as valid those other statements of New Testament writers which assert or imply that Jesus was God.

This lofty superstructure is built on the assumption that everything asserted in the Old and New Testaments is certainly true. Although Rev. Dr. Lyman Abbott of the *Christian Union* has at last ventured to commit that paper and himself to the doctrine (long ago published by other critics) that "we must not conclude the Bible never to be at fault," an immense majority of orthodox ministers still maintain the old tradition of scripture infallibility. This being taken for granted, they easily present to their confiding hearers the appearance of complete proof that Jesus

is God. At present, I wish only to look into the grounds of the orthodox theory that he was without sin.

Experience and self-consciousness unite to assure us that men are fallible beings, easily accessible to temptation, and likely sooner or later, more or less, to do wrong. But this probability gives no ground for the assumption that no human being except Jesus ever successfully withstood temptations, and remained free from sin. Who can pretend to possess knowledge that no such person exists, or has existed? We do not and cannot *know* that none, even of those now living, is sinless, and it is safe to say that no human being ever possessed such knowledge.

Orthodox ministers and their disciples assume as certainties that Jesus was without sin and that all others have committed sin. Passing by the latter point, which seems beyond the scope of human knowledge, let us inquire into the ground for believing the former. How do we know that the whole life of Jesus in Palestine was without sin?

It is so asserted or implied in six passages of the New Testament. None of these occur, however, in our four narratives of the life of Jesus. They are found only in one epistle of Paul, one of Peter, one of John, and in the Epistle to the Hebrews.

How did any of these writers *know* the thing they represented as a fact? How *could* they know the whole, even of the two or three years of the public life of Jesus? How could they know *anything* of the thirty years previous, during most of which, commentators conjecture in the absence of evidence that he was working, unknown, in an obscure carpenter's shop?

Paul plainly tells us that his ideas respecting Jesus came from visions, which in modern language would be called trances or dreams. He says expressly that he avoided asking information of those who were apostles before him. There is no evidence that he ever knew Jesus, or ever even saw him in the body. He had however heard from some one that Jesus had predicted his coming with angels in the clouds, in the character of Judge and Ruler, to inaugurate the kingdom of heaven, and to make permanent separation between the righteous and the wicked, and this within the lifetime of that generation. It was this aspect of Jesus in which Paul took the greatest interest, and he was constantly inciting his converts to watchful preparation for that "second coming." There is not the slightest reason to suppose that Paul had any accurate knowledge of the actual life of Jesus, still less that he was competent to declare that life to have been without sin.

Since we know not the author of the Epistle to the Hebrews, his assumptions on the matter in question are of no account as evidence.

As John, the son of Zebedee, and Peter knew Jesus only in the short period of his public life, they could not have known, and of course were incompetent to declare, that the whole of that life had been without sin.

It appears then that in the scripture statements which are assumed to *prove* the sinlessness of Jesus, there is no one passage which is entitled even to be called evidence. They are random assertions, made by persons obviously incompetent to speak on the subject, because without knowledge in regard to it.

CHARLES K. WHIPPLE.

FATALISTIC SCIENCE AND HUMAN SELF-DETERMINATION.

V. RATIONAL DETERMINATION OF VOLUNTARY MOVEMENTS.

[Concluded.]

OUR actions, are they the expression of self-determined aims; or are they the outcome of conditions over which we have no volitional control? Are we — as on the whole we fondly believe — rational, self-acting beings, passionately, toilsomely working out our own destiny? Or are we mere conscious automata, passively displaying the consummate skill of a supreme Artificer; or — as others will have it — mere transient configurations of material particles, brought together and set in motion by purely mechanical forces? In fine, is it we ourselves who are acting this soul-stirring drama of life, or are we only puppets in the show?

This, surely, those who fain would ground their faith on knowledge, desire positively to ascertain. How, indeed, can they rest satisfied with the otherwise so delusive assurance of inner consciousness, which makes it seem as if we ourselves were guiding the drift of our vital exertions, when it is the deliberate verdict of our trusted thinkers that life — like the rest of nature — runs its course along a fated channel, determined in every particular by laws nowise of its own making?

Is it not true that Theology, Philosophy and Science — all these different phases of our present world-interpretation — eagerly conspire to make us look upon our actions as the effect of causes over which we have no determining influence? The theological assumption of the existence of an all-powerful and all-wise Creator necessarily involves complete predestination: — undeviating execution on our part of what has been divinely pre-ordained. His will, not ours, is then done, throughout, on earth as in heaven. The current philosophical doctrine, that Being is identical with

Reason, involves the further doctrine that the veritable reality of whatever becomes manifest in nature is subsisting in preformed completion as the perfect self-consciousness of eternal Being; — we catching through life's long-drawn travail only fitful glimpses of its perennial glory. And Science — as we are all aware — teaches most emphatically that whatever happens in our world, our own doings included, is the necessary effect of pre-existing causes, the inevitable, the inexorably fatalistic outcome of an endlessly regressive enchainment of given conditions. Fatalism in religion! Fatalism in philosophy! Fatalism in science!

Science, in freeing us from the belief in willful interference on the part of outside agents with the even course of nature, is striving with might to free us likewise of the belief in the nature-transforming efficiency of our own will-power. If its theory of causation is the exact expression of what actually takes place in nature; if every occurrence, and therewith every action of ours, is really the rigorously determined outcome of a definite set of previously disposed conditions, and these again the necessary outcome of another antecedent set, and so on in endless regressus; if such is in truth the case, it incontestably follows that there is nowhere room in nature for spontaneity of action. If each of our movements really proves to be necessitated by an antecedent cast of uncontrollable conditions, it would be the height of absurdity to persist in the belief that, notwithstanding, we are free to act as we voluntarily determine. Unless, then, it can be shown that the conception of causation underlying this mode of reasoning is itself erroneous, there can be little hope of our intuitive assumption of volitional freedom ever being scientifically vindicated.

As explained in the second article of this series, — in order to attain a unitary view of nature, the scientific or mechanical conception of causation (the conception that every change in nature is due to imparted motion, and that a cause is equal to its effect, is merely so much motion or energy transferred) — this ruling conception has to be superseded by a more profound interpretation of why things undergo change in our world, or rather why they act in this or that specific manner.

Adopting the teaching of Hobbes, philosophers frequently dispose of the paramount problem of liberty of action simply by asserting that we enjoy such liberty fully when not hindered in our movements by external impediments. A locomotive in action on an unobstructed track would then be enjoying liberty in the same free-going manner. And our physiologists are playing into the hands of this purely mechanical view of liberty by actually seeking to prove that — so far as our movements are concerned —

we are veritable engines, driven in the manner of a locomotive by combustion of food-substance.

It is, however, not this sort of externally unimpeded liberty of action we mean by self-determination. We mean by it a power of our own, through which we are enabled to govern our movements in compliance with ideal intentions; an autonomous power, which we can bring spontaneously and aimfully to bear upon that sphere of our vital organization through which — by dint of potentially predisposed modes of movement — we find ourselves competent to work our will upon the outside world.

We desire to establish on a naturalistic foundation that we are in verity endowed with free rational efficiency, which we designedly exert in order to render outside opportunities subservient to our human needs. We desire to oppose a naturalistically libertarian view of volition to other prevailing views; oppose it to supernaturally necessitarian views, such as divine predestination, or divinely ordered evolution; — to supernaturally libertarian views, such as interference with the order of nature from whatsoever nature-transcending sphere; — finally and chiefly, as deserving greatest consideration, we desire to oppose a naturalistically libertarian view of volition to the naturalistically necessitarian view known as "Determinism."

Determinism consists in the attempt to apply the law of causation to the sphere of volition. It is the current doctrine that our actions are — like other modes of activity — causally determined; that, consequently, spontaneity of action on our part, or what is called free volition, is as much out of the question as the spontaneity of any other kind of action. The fundamental assumption of Determinism, that so-called motives are the impelling cause of voluntary actions, and that in a conflict of motives the strongest does the moving,— this hazy notion is evidently based on analogy to physical causation and derives therefrom its plausibility. Yet, how subversive of the scientific conception of causation the Determinist's theory of motive-impelled actions really is can be easily discerned. Motives arise undeniably within the consciousness of the moving individual, and form therefore part of its being. Now, it goes straightway against the scientific conception of causation to assume that a body can contain within itself the cause of its activity, that it can be moved intrinsically by something forming part of itself. It goes likewise against the scientific conception to assume that a body ever moves in exclusive obedience to the strongest impelling influence. Its motion, scientifically conceived, is each time a resultant of all the different forces brought to bear upon it. Besides, it transcends altogether the reach of scientific conjecture to imagine that something of a mental nature,

as motives surely are, can in any way succeed in imparting motion to a material body. It is clear, then, that Determinism plays itself off as a quasi-scientific theory by grossly misapplying the law of causation.

To maintain, as is often done, that motives move not directly our body, but something within us called "will," and that this moved will then moves the body, is to evade obscurity by having recourse to utter darkness. The psychological assertion, made use of by Determinism, that the law of causation holds good in the mental as well as in the physical sphere, is obviously an outcome of loose thinking. For it is wholly inconceivable how a mental state can cause another mental state to come into existence; how those immaterial and therefore resistless existences known as states of consciousness can have power to conjure up, from unconscious depths into conscious presence, other equally immaterial and resistless states of being. There exists here absolutely no analogy to physical causation, where the pre-existence and resistance of the material things that are to act upon one another form the essential conditions rendering causation at all possible. Nor, in its turn, is it again conceivable how an immaterial existent, such as our will is thought to be, can impart any kind of motion to a material thing, such as our body is thought to be.

Determinism, believed even by so subtle a reasoner as Professor Sidgwick to be irrefragably grounded on causation, is thus detected, on close scrutiny, to be tottering on a shaky foundation.

Should it, however, be asserted by Deterministsthat causation may be interpreted in a less rigid sense than the mechanical, namely without reference to any application of force and transfer of energy, merely as an invariable though unintelligible sequence of phenomena; even then it is glaringly obvious that conscious states do not follow one another with the same, or anything like the same, rigorous regularity observed in the sequence of physical phenomena. The little that can be positively ascertained concerning the order of emergence and sequence of conscious states seeks scientific expression in the very indefinite "Laws of Association," laws that can afford us but slender aid in the attempt to fathom the secret of volitional activity. For, even granting that a predetermined order of sequence actually obtains among conscious states, it nevertheless is the general and well-founded conviction of mankind, that, by a spontaneous exertion of that same mysterious power through which we believe ourselves capable of controlling our bodily movements, we find ourselves also capable of controlling the direction of our thoughts. Orderly unwilled thought-association is, in the

ideational sphere, what orderly unwilled reflex-action is in the motor sphere. Both modes of automatic activity have extensive play in our being. But, for all that, we feel quite sure that our voluntary activity is not mere reflex-activity, nor our thinking mere automatic thought-association.

Having found Determinism as a theory of voluntary activity quite unavailable, we have now — in order to bridge the chasm that separates the Gehenna of inexorable compulsion from the Eden of volitional freedom — to show that nature is not really, as scientists assert and have well-nigh made the world believe, an outcome of mechanical causation.

Kant's solution of this supreme problem of liberty and necessity by means of the assumption of a second, supernatural world, in which the limitations of time and space cease to have any validity, was the expression of a strenuous, but futile, effort to overcome the inexorably necessitarian implications of the mechanical conception. Futile, because it is evident that necessity in the "mechanism of nature," as evinced in a rigorous causation of phenomenal effects, presupposes a rigorously fixed disposition of noumenal causes. And, besides, if an eternally unchangeable moral Reason had — as the Kantians assert — power to determine the course of natural phenomena, these natural phenomena would be found to be the unmistakable manifestation of moral reason, and not the non-rational, non-moral play of physical forces actually observed in our world up to the point where the rational and moral volition of living beings begins to express itself in nature by bending its physical course into subserviency to rational and moral aims.

Nor can we, in this wavering state of opinion between intuitive assurance and scientific teaching, abide by the decision of the author of "The Methods of Ethics," who pronounces the inner feeling of freedom with which we perform our voluntary actions, and the definite manner with which on reflection these same actions seem to be out and out causally determined; who pronounces this trenchant contrast between the intuitive conviction of liberty and the scientific verdict of necessity, to constitute an insoluble antinomy. Professor Sidgwick declares this apparently irreconcilable antinomy to be of no practical consequence. Why he comes to this conclusion is difficult to understand, when we consider how impressively History depicts in manifold examples what sad havoc fatalistic convictions have actually played with the life of nations. Confirmed belief in the inefficiency of our volitional striving will inevitably exert a paralyzing influence on human activity.

Rational self-reliance in the shaping of our destiny is the mainspring of all human progress.

Anyhow, it is highly humiliating to have one's lofty sense of self-reliance rudely cast aside as an illusion. Let us then see whether we cannot overthrow the necessitarian verdict of science; whether, after all, even in a most primitive instance of physical causation there cannot be detected the germ of spontaneity, the presence of an intrinsic motive power.

When the pressure of air is withdrawn from water, and it assumes in consequence the gaseous state, can we rightly say that the withdrawal of pressure was the efficient cause of the striking transformation? Is it not evident that in this instance water proves itself to be a substance which spontaneously expands when relieved from pressure? This physical occurrence, the expansion of water, is therefore not really "caused" by an antecedent change of conditions. The change merely affords a chance for the free display of energies already inherent in water; energies which had been counterbalanced by the pressure.

I know I shall here at once be confronted by scientists with the kinetic theory of gases, which accounts for the expansion by assuming that motion has been imparted to the water-molecules through the influence of heat. But I have elsewhere shown — what indeed should be obvious at first sight — that the conjectured mechanical motion of the molecules, imparted to them by heat, would have soon to come to a standstill, if the molecules themselves were not allowed to be endowed with an intrinsic force, which makes them rebound with an energy equal to that with which they mechanically collide, this elastic rebound being certainly an activity the very reverse of mechanical. It is not in any way due to energy mechanically imparted. It is essentially a reaction from within; a display of intrinsic power on the part of the molecule, opposing itself to the mechanical impact which is acting upon it from without.

We find, then, that in a most elementary case of unhindered mechanical play, scientists introduce for themselves, however surreptitiously, an intrinsic, non-mechanical motive power, in order to save from utter collapse their leading theory of the mechanical transfer and conservation of energy.

And if an elementary gas-molecule reacts against impact with an inalienable force of its own, how much more intricate and specific will be the mode of reaction of those wondrously organized compounds that constitute living beings.

The reaction of things by dint of their own inherent constitution,— this responsive action from within is really a far more essential fact in nature than impulsion from

without, or what is commonly called causation. In organic beings the ascendency of reaction over causation becomes strikingly manifest. For, there, reaction-inciting causes, or so-called stimuli, call forth marvelous displays of intrinsic power. Mere aerial tremors, set in motion by the human voice, and striking the ear,—what a world of intense meaning are they capable of awaking in us! Mere etherial light-vibrations impinging on the retina,—with what wondrous exhibition of perceptual picturing are they instantaneously met and answered from within the organic recesses of our being!

Still, reaction, however richly freighted with inner wealth, is not yet self-activity, not movement self-originated. It takes place only on incitement from without, however delicately instigating such incitement may be. The sensitive-plant folds its leaves only when acted upon by external influences. It does not fold them on incitements originated by itself.

Self-movement, movement initiated independently of external instigation, is, however,—as argued in Article II. of this series,—a faculty actually possessed by living beings. In scientific papers I have demonstrated how such self-movement becomes possible in primitive forms of life. For instance, a moner—globularly contracted to the utmost—will spontaneously expand by force of intrinsic reconstitution. But, there, self-movement is merely automatic, and it might possibly be merely automatic even when accompanied by consciousness in the highest forms of life.

The rhythmic contraction and expansion of the heart takes place automatically and unconsciously. Usually our breathing is carried on in the same automatic and unconscious manner. But when we direct our attention to the breathing-process it becomes conscious, though it continues to be automatically performed. The profound and striking disparity, actually obtaining between automatic and volitional action, is however at once vividly revealed when we assume what is called volitional control of our breathing. Now we are as unmistakably conscious of controlling it at will, as previously we were unmistakably conscious that it took place automatically without volitional interference.

In this convenient test-case, decisive proof is afforded that it is not the consciousness accompanying the organic process which sets it going. The same kind of consciousness may accompany both modes of actuation, the automatic as well as the volitional. Only in the latter case we are, moreover, conscious of being capable at any moment of exercising a wide range of control over the movements that constitute the organic process. Evidently, then, we can, whenever we please, independently of any sort of

compulsion, bring a hidden power within us controllingly to bear upon the mechanism of breathing.

This power may, of course, itself be called an efficient cause. Indeed, knowingly or unknowingly, it serves as prototype for all efficiency in causation. But it is a movement-initiating, not a movement-transmitting cause; a volitional, not a mechanical motive power. And the freedom of such volitional causation is due to the fact, that in the highest sphere of our being, where all its subordinate efficiencies are centralized as integrant components of the unitary Self, this self is aware of its so-called voluntary organs and their possible range of functions,* and has power to wield such function as it itself determines from within, not as it is compelled to do from without. Pondering the relation of thought to its volitional expression in speech, it becomes unmistakably evident that the causative power sets the motor apparatus centrifugally and not centripetally going.

In Article IV. of this series I have tried to show why we cannot possibly have any direct knowledge of this movement-controlling power. Our being which puts it forth is "revealed to us only symbolically, first through inner awareness, and then more remotely through external perception." Both these modes of revelation disclose the existence of the power active in volition only as it becomes thus symbolically manifest, inwardly as purposive intention, outwardly as purposive movement; and not as it is directly put forth by the hidden "life-bearing, power-irradiating Self of ours."

Breathing under volitional control remains essentially the same kind of movement as before. Only it may thereby be accelerated, deepened, retarded, and even entirely inhibited for a time; subject only to the possible organic play, and vital exigency, of the function. The vital exigency that, here in breathing, is limiting our volitional control; namely, the imperative organic need for a fresh supply of oxygen,— such stringent organic urgency is absent as a motive force in the automatic mechanism of what we more especially call our voluntary organs. No such immediate need forces our limbs to move; nor are they automatically actuated to any visible and efficient extent, save when a sudden rush of emotional instinct supersedes volition as an actuating power, or when they are set going in what is called a secondary automatic manner.

In lower animals, when the controlling central organ is removed, purposive movements of a highly complex nature

* The peculiarly intimate way our Self is aware of its motor belongings I have explained in papers on "Space and Touch," *Mind*, Nos. 38-40. It can best be realized by a person who has lost his arm, yet who nevertheless feels the presence of every finger of it, and is able, moreover, to execute the voluntary actions that place the felt but non-existent finger in any position desired.

may be executed on appropriate stimulation in a purely automatic or reflex manner without being accompanied by consciousness. The same, only involving much higher spheres of purposive activity, may take place under certain abnormal conditions in unmutilated human beings. But in our normal state we voluntarily originate and direct, as well as completely inhibit, the motive functions of those special organs, which — detached from the automatic play of the "organic life" — are ministering to the "life of outside relations." And in this connection it is important to accentuate the fact that our so-called voluntary organs have normally the office of ministering to our life of outside relations. Volition becomes efficient by expressing itself in the activity of the organs of the life of outside relations. They form the executive department of our being. And it is these executive organs we have the power to move, or not to move, in ways suitable to the realization of our personal intentions.

All this seems plain enough. Yet scientific reasoning — contemplating the ever-flowing sequence of events, each of which it conceives as caused by antecedent events outside itself — strives to disprove our own autonomy of action, by showing that we also are thus moved *ab extra*. To regain our scientifically entranced self-possession, we have to break the spell of these enslaving doctrines.

I can bend my fore-finger, or refrain from bending it. Nothing but my action-originating Self plays here the part of a motive force or inciting cause. No necessity of any kind is here involved; no inner or outer compulsion. My finger does not bend spasmodically or automatically. Nor does it bend because forced by any outside power. I myself bend it at will. It is true, I cannot, trying ever so hard, bend it backward. This because the preorganized motor mechanism over which I have volitional control does not admit of it. But whatever movement it admits of I can voluntarily execute; can even train it to perform, within certain limits, modes of movement not yet organized.

Now, I hold in my hands what from experience I know to be a gun, and am aware that if I choose to bend my fore-finger the gun will be fired. Neither the contact with the gun, nor the sight of it, nor the knowledge of its function, exerts any compelling influence over me. I voluntarily choose to bend my finger, knowing the consequence. The gun fires a random, aimless shot. No rational motive was involved in the action. For the rational use of the gun consists in hitting something one desires to hit.

Next time, I take rational aim at a target, and bend my finger desiring to hit the bull's-eye. Neither the sight of the target, nor the desire to hit it, compels me to bend my

finger. I bend it at will, though with aimful, rational desire.

Another time, I take aim at a squirrel. The sight of the squirrel may awaken in me the savage instinct to kill prey, or the sportsman's delight in getting the better of the game. But neither the savage instinct, nor the sportsman's whim, compels me to bend my finger on the tricker of the gun, unless I voluntarily choose to do so, and so doing voluntarily aim at the consequences involved. To be sure, the desire to kill the squirrel may act as a powerful inducement to make me choose to pull the tricker. But as I have full control over my voluntary movements I nevertheless can refrain from doing so, and this with or without rational motive.

Coming to the conclusion that it is wrong to quench the life of any creature from mere wanton love of sport, I in future abstain from using the gun for that purpose. The moral consideration acts here as an inducement not to use my power of killing game when I choose; my power namely of executing the movements subservient to the fulfillment of the game-killing intention. The moral consideration does not act as a motive force, not as a cause efficiently inhibiting the voluntary movements; but only as a reason for not making use in the present instance of the volitional power at command.

The veritable acting agent in the inhibition of movements is strikingly enough disclosed when a set of such movements are executing automatically an habitual action, and we suddenly put forth the hidden power that efficiently stops them; or, more strikingly still, when we are struggling to suppress such reflex-actions as yawning or sneezing. Could we witness the entire process through our sense of sight, we should simply perceive a centrally initiated motion struggling with and gaining ascendency over a more peripherically initiated motion. And inwardly, when directing our attention to the process, we become aware that an automatic function in our voluntary organs has been set going independently of our volition, and that we are putting forth our volitional power to inhibit it.

In warfare we choose to pull the tricker of our gun aiming at unknown fellow-men. The conviction that killing is fair under the circumstances does not force us to pull the tricker. It merely adds to our power of doing so a reason justifying the consequences. And such justification is called for, because we are at liberty to abstain from pulling the tricker.

And if we pull the tricker, deliberately aiming at some hated person, we, killing that person, are responsible for our action, because — however passionate our hatred — we

had it in our power to abstain from executing the voluntary movements that actually effected the killing.

Passion has no doubt a tendency to blind us as to the moral consequences involved in our actions, and to set going more or less automatically movements organized in connection with animal instincts. But it is the prerogative of the humanity in us, that which mainly distinguishes us from the brutes, that — possessing a rational knowledge of the remote social consequences of our actions, and endowed with the power of using our motor or executive organs at will — we are capable, in measure as we are humanized, of suppressing the ferocious and coarse promptings of our brute nature in favor of a cultured supremacy of rational and moral inducements. To be human is to exert one's power of executing voluntary actions in subserviency to socially engendered humanitarian aims. To assist all men, through every available means, in becoming thus humanized is the supreme object of socialistic endeavor.

But our being has a receptive as well as an executive department. And in relation to it volition manifests itself as a discriminating and logically ordering faculty; a faculty, moreover, of rationally forecasting modes of action, and of artistically shaping ideal raw-material; finally, a faculty of morally disposing of our inner and outer experience so as to imbue itself with the desire and determination to set in motion our executive organs for the realization of ethical purposes.

Of the power we put forth in selecting and appropriating from the vast throng of outwardly and inwardly arising impressions what we deem fit for satisfying our individual needs, the most central and general manifestation is what we call "attention"; an active inner focusing, by means of which we are enabled to intensify our awareness of whatever particular constituent of our complex conscious content we wish to attend to. Attention ministers essentially to the satisfaction of individual desires and aversions, and is originally immediately followed by the actuation of the set of movements that serves to effect the complete realization of what such desires and aversions objectively imply. The presence of the object of desire or aversion fixes the attention and calls forth the organized activities that minister to appropriation or rejection.

The desires and aversions of animals have almost exclusive relation to the seizure of prey, the shunning of enemies, and the propagation of the species. In us the progressive refinement of desires, in which our developing social nature finds emotional expression, leads to the volitional ideal shaping of objects, or rather of complexes of objective conditions, fit for satisfying these higher human aspirations. Such ideal objects are said to be

rationally constituted when capable of being actually realized by means of appropriate activity, and found thereafter in verity to raise the standard of social well-being. And they are said to be morally constituted when shaped in conformity to the injunctions naturally implied in the actual solidarity of human interests, in the super-individual import of our being as integrant part of humanity at large.

Our entire receptive organization conspires to bring before us the whole world-material in the fittest possible form for volitional choice and elaboration. The divers impressions received by our reach of more and more subtly significative senses, blend into one self-consistent perceptual image, presented in vivid illumination to our inner apperception. The stringent limitations of space are magically overcome by the summoning into remembered presence of remotest localities and their variegated scenes. And the all-annihilating ravages of time are victoriously circumvented by the conscious revival of what otherwise remains irretrievably vanished and past. The complete range of outer and inner experience rescued thus from oblivion, arises resuscitated into actual presence, to inform, with widest consciousness of possibilities, human volition in its choice of action.

Not through Kant's supernatural and transcendent appliances, but through these natural and immanent means, does this our volition, with its power of free causation, become effectively liberated from the limitations of time and space. And, moreover, its workings upon the outside world present to unbiased apprehension nowise the characteristics of mere mechanical impulsion discovered in them by our fatalistic science; but very obviously the characteristics of more or less rational and moral actuation.

Through ceaseless vital toil, whose slowly cumulating achievements the magic weaving of organization perpetuates in ever renewed, undying form, Life, by arduous steps, under multifarious perils, has tardily, precariously, succeeded in liberating itself from the blind stress that gives transitory shape and enforced movement to the other things of this phenomenal world. We, foremost life-bearers here on earth — embodiments, each of us, of the vital acquisitions of our kind — encounter the random inrush of outside incitements with all the marvelous proficiencies of our preorganized being, appropriating from the desultory mass what suits our needs and aims, and fashioning therefrom the wondrous sense-wrought, sensible world we know.

To us, thus replete with generic wealth, thus entrusted with its inviolate preservation and enhanced transmission, and whose revealing moment of conscious realization transmutes the time-driven throng of events into an eternalized totality of being; — to us, timeless denizens of Time,

individual existence assumes a solemn, self-transcending significance. The outside world, subserving first the satisfaction of organic needs, becomes then the plastic medium wherein the deep intrinsic worth and mystic beauty of our sense-hidden Self works its transfiguring will.

Occluded from all things and one another in the impenetrable guise of individuated form, yet picturing it all in impressive ideal semblance; involved in a petty round of daily cares, yet thrilling with awe at the transcendent mission we bear; severed wholly from the multitudinous life of sunken ages, yet freighted with all its treasures; bodily and vitally insulated, yet participating in one and the same high-wrought human heritage; dwelling forever isolated in the profound seclusion of unshared self-consciousness, yet pining for complete sympathetic communion; — with such world-embracing reach of intensely personal yet life-devoted faculties do we volitionally, rationally strive to create so harmonious and lofty an order of conditions as will give actual fulfillment to the love-inspired longings of our common humanity.

EDMUND MONTGOMERY.

GENERAL TOPICS.

MR. SPENCER AND THE BROOKLYN ETHICAL ASSOCIATION.

CONCERNING the new volume of Popular Lectures and Discussions before the Brooklyn Ethical Association,— "Sociology,"— the *Christian Register* of Boston well says: "We noticed last year the volume entitled 'Evolution.' One such volume might be sufficient as a monument to the intellectual energy and industry of the society. But now we have received a companion volume, treating of the development of man in social relations. . . . The amount of work which was put into them is attested in the four hundred pages of this volume. Sociology is a young and growing science; but the material for its elaboration is as old as the nature of man, and indeed runs into lower strata of being. It is under such a broad conception of the evolution of sociology that the lectures here printed were given. While in the treatment [by seventeen different authors] there is the freedom of the individual, a unity of thought and purpose runs through the volume. . . . This thoughtful volume, replete with facts and suggestions, is not only interesting, but a substantial contribution to sociological literature."

The readers of THE NEW IDEAL, through the editorial and advertising pages of this Magazine, and through frequent quotations from the lectures themselves as they were published in the *Modern Science Essayist*, have been

kept, from time to time, apprised of the doings of the Brooklyn Ethical Association, and of the progress of the two volumes above mentioned, as they *grew*. The friends of the work — and its friends, in Europe as well as all over America, are growing rapidly in numbers, as the work becomes more widely known — will be gratified (though scarcely surprised) to learn that, not content with the *two* "monuments to its intellectual energy and industry" now reared, the Association is well along already, this third season, with the foundation and corner stones of still another "memorial" of its activity. The new Series comprises, for the most part, Lectures and Discussions on the Evolution of the Arts and Sciences, prefaced by the customary two biographical chapters. The lectures that have been already given are these:

Alfred Russel Wallace: His life and work. Prof. Edward D. Cope, Ph.D.
Ernst Haeckel: His life and work. Thaddeus B. Wakeman.
The Scientific Method: How truth is discovered. Francis E. Abbot, Ph.D.
The Synthetic Philosophy: Its antecedents, its evolution. B. F. Underwood.

The thirteen lectures to follow may also here be cited:

Chemistry: Its evolution, its relation to common life and to civilization. Dr. Robert G. Eccles.
Electric and Magnetic Physics. A. E. Kennelly, of the Edison Laboratory.
Botany: Its history, its bearing on evolution, its practical importance. Frederick J. Wulling, Ph.G.
Zoology: Origin and growth of the science; its pre-eminent place. Rev. John C. Kimball.
Form and Color in Nature: The physiology of sense-perception, etc. William Potts.
Optics: Light, vision, the eye, etc. Dr. L. A. W. Alleman, M.A.
Evolution of Art: Its relations to civilization, morals, etc. John A. Taylor,
Architecture: Its historical development, etc. Rev. John W. Chadwick.
Sculpture: Assyrian, Babylonian, Greek, Roman, Modern. Prof. T. Davidson.
Painting: Its earlier and later phases, its relation to religion, morals, etc. Forrest P. Rundell.
Music: Its origin and development, its relation to culture, etc. Z. Sidney Sampson.
Life as a Fine Art: Right living, true ideals, etc. Dr. Lewis G. Janes.
The Doctrine of Evolution: Its scope and influence. Prof. John Fiske.

The interest taken personally by Mr. Spencer in the work of the Brooklyn Ethical Association is well known, and the following recent letter from him (self-explanatory) will be gladly read by many. When it is recalled that Mr. Spencer *refused membership in the French Academy*, the value of this note to the Brooklyn Association in the way of encouragement will be duly appreciated:

"*Dear Mr. Skilton:*— "London, N.W., Oct. 23, 1890.

"Though, as you know, I have habitually declined honorary memberships and correspondentships, yet I feel, in the case of the Brooklyn Ethical Association, founded especially to diffuse evolutionary views, that I must make an exception to my rule. It would of course be out of the question for me to show such want of sympathy with the aims of the Association as would be implied by non-acceptance of membership.

"Herbert Spencer."

Professors Huxley, Wallace and Haeckel have also been elected Corresponding Members of the Association, and we may here append the names of some others from the nearly complete list of Corresponding Members as printed in the latest "Year-Book" of the Association:

"Prof. H. J. Messenger, London, England. James Gros-claude, C. E., Paris, France. Mr. Amrita Lal Roy, Calcutta, India. Mr. Raj Coomar Roy, Jamalpur, Bengal, India. Dr. F. G. Stephenson, U. S. Navy. Prof. Wm. Emmette Coleman, A.M., San Francisco, Cal. Mr. C. Staniland Wake, Chicago, Ill. Prof. E. C. Kenney, Baltimore, Md. Joseph E. Gichner, A.M., M.D., Baltimore, Md. Sylvan Drey, Esq., Baltimore, Md. Rev. James H. West, Boston, Mass. Rev. John C. Kimball, Hartford, Conn. Dr. C. T. Stockwell, Springfield, Mass. Rev. E. P. Powell, Clinton, N. Y. Mr. Horace J. Howe, Susquehanna, Pa. Miss Ada W. Smith, Lincoln, Nebraska. Miss Ida Lovejoy, Princeton, Ill. Miss Imogene C. Fales, York Harbor, Maine."

The reception thus far met by the public lectures and published works of the Association would seem fully to warrant its large care and labor.

MR. HOLLAND'S LIFE OF FREDERICK DOUGLASS.

Every reader of The New Ideal will look with interest for Mr. Holland's new book, promised at the end of the present month by the publishing house of Funk & Wagnalls, New York, on "Frederick Douglass, the Colored Orator." "The career of Mr. Douglass," it has been said, "out-novels any novel. The slave who is now the accredited representative of our Great Republic, at Hayti, has run the gamut of human experience." Outside of his later history as statesman, most of the readers of The New Ideal know Mr. Douglass also as a progressive man and thinker in other important directions,—in politics and sociology not only, but in religion as well. And of Mr. Holland as biographer no word is necessary. His former books, and his frequent contributions to various periodicals, including The New Ideal, have made large numbers acquainted with his skill and forcefulness in literature. Even an ardent opponent recently acknowledges Mr. Holland's "clear-cut and convincing methods," his "logical and altogether delightful writing." We may deem Mr. Douglass as fortunate in his biographer as Mr. Holland in his subject.

LIQUOR AND LABOR.

Those who, at the time, read with interest the article of Mrs. Mary Gunning, on "The Workingman's 'Wasted Leisure,'" printed in The New Ideal for March last, will be equally interested in the following fresh data, supporting her views. The article is quoted from a New York paper:

On June 16, Samuel Gompers, President of the American Federation of Labor, in addressing a temperance-meeting, made

allusion to the fact that intemperance on the part of workingmen had greatly decreased since the adoption of the eight-hour rule. This assertion was denied by a prominent member of a Single Tax Club, who said he was in possession of facts which would show that he was right in taking the ground he did. He said that Mr. Goschen, Chancellor of the Exchequer, had made the assertion that, since the dock-laborers had won their strike in London, the drinking-habit among them was on the increase. Not inclined to believe this, Mr. Gompers wrote Mr. Goschen in relation to the matter. In reply Mr. Gompers received the following:

DEAR SIR: I am directed by the Chancellor of the Exchequer to acknowledge your letter of the 17th inst., and I am to inform you that the statement you mention as being imputed to him, "that the increased wages and the reduced hours of labor of the dock-laborers have only tended to make them drinkers of intoxicating liquor," is absolutely unfounded.

What Mr. Goschen really did say in his Budget speech was that the increased prosperity of all classes in Great Britain during the past year had been accompanied by an increase in the consumption of intoxicating liquors. All classes, he said, have combined to toast the prosperity of the country.

I am, sir, yours faithfully, CLINTON E. DAWKINS.

Whitehall, LONDON, June 27.

John Burns, the great labor leader, was written to, and his reply follows:

108 Lavender Hall, BATTERSEA.

To Samuel Gompers:

The Chancellor of the Exchequer did not say that the increase in wages and reduction of hours of labor of the dock-laborers of London had merely tended to increase their drunkenness and largely contributed to an increase in the Treasury from the liquor-traffic.

His statement was that the increase of two millions was due to the fact that the people had been toasting the prosperity of trade in the country. He made no reference to any class, but did say that there had been a great increase in the duty from rum.

I attended a meeting last night of six thousand dock-laborers, and asked those who ought to know what was the effect of higher wages and better conditions, and the universal opinion was that the workers of London who have received better wages are more sober than ever they were.

As an abstainer myself I am delighted at the conduct of the dockers, and more than pleased at the diminution not only of drinking but of betting among them, due in no small measure to the fact that the leaders, Messrs. Mann, Tillett and others, are temperance men. The greatest enemies I have in London are the betting-men and publicans; their enmity is a testimony to this fact, that as we ask for a reduction of hours, so do we concurrently ask the men to use such reduction for more leisure and education, and urge the men to spend their higher wages in home comforts. In twenty years the amount spent on liquor per head of population has decreased 20 per cent., while the aggregate has increased through growth of population.

The proposals of the government, happily defeated, to compensate publicans for extinction of licenses, was introduced by a publicans' government in anticipation of the bankruptcy of thousands of their friends through the growth of the temperance idea and greater reduction in drinking among the workers.

In England, as elsewhere, the short-hours movement has always tended to sobriety and increased the intelligence of the worker.

In my own trade twelve or fourteen years ago secretaries were bribed to transfer the meeting-place from the Pig and Whistle to the Brown Bear, so that the publicans might have the profit from drink consumed. So great has been the change that the proprietor of the Brown Bear will almost give you £20 to take the meeting away, as the drink consumed does not pay him to have the meeting held there.

At boat-races, feasts and holiday gatherings, the changes in the drinking-habits are most marked. Side by side with the demand for shorter hours is also the demand for free libraries, parks and open spaces, gymnastic and foot-ball grounds. Leisure to-day does not mean drinking, but the opportunity for thought, education and true thrift, which are impossible to men whose long hours make them animals and content with mere brutal existence. The rich man who drinks does so because he has nothing else to do. This means that the poor man who provides him with the means for drinking has to work longer hours than he should, and as a consequence often heals the monotony by bouts of drinking, —the cause of which the eight-hour advocates are going to remove by equalizing the labor of both. Thus the lazy man will have something to take an interest in, while the previously overworked slave will have leisure, without which manhood and its best characteristics are impossible.

Yours truly, JOHN BURNS.

CORRESPONDENCE.

HON. FREDERICK DOUGLASS AND RELIGION SO-CALLED.

TO THE EDITOR OF THE NEW IDEAL:—

IN looking over some unpublished letters and lectures by Frederick Douglass, I came upon the following passages, which explain themselves. F. M. HOLLAND.

"I have just been reading Draper's 'Conflict Between Religion and Science,' and, upon the whole, I like the modesty of Science as against the solemn arrogance of Religion. The one, while knowing much, modestly confesses its ignorance; the other, knowing nothing, professes to know everything."

"It cannot be denied that the modern Abolition movement received very little sympathy from the church and clergy of this country as a whole. It is a pregnant and striking fact that American slavery was never afraid of American religion. The solemn meeting could be held in safety in the neighborhood of a slave-auction. Neither had any quarrel with the other. They were, in fact, upon friendly terms, for men were sold to build churches, and babes to buy bibles, and women to support missionaries; and few refused the price of blood when it was offered at the treasury of the sanctuary. In fact, a man so careful and so religious as was the late James G. Birney, himself a repentant slave-holder, and who at great sacrifice emancipated his slaves, was compelled to admit that the American church was the bulwark of American slavery. It opposed the anti-slavery movement by silence, and by holding aloof from it at the North, and by open and direct advocacy of slavery at the South. Books were, however, written, printed and circulated by eminent divines both North and South, to prove slavery to be like the church itself, a Divine institution, and denouncing all opposition to it as infidelity."

THE NINTH CHAPTER OF "SOCIAL STATICS."

To the Editor of The New Ideal:—

I observe that Mr. Wm. Lloyd Garrison renews, in your November number, the attack made upon Herbert Spencer in England a year ago, anent the ninth chapter of "Social Statics" and his alleged "shrinking from the application of his teaching" as set forth in that chapter.

As you and Mr. Garrison are aware, Mr. Spencer has repeatedly explained that matter; and but for the fact that you and the New Ideal Monthly have become more or less identified with the spread of Mr. Spencer's "teachings" through the publication of the essays of the Brooklyn Ethical Association, this new attack might be allowed to pass without further explanation or defense. Under the circumstances, however, I feel compelled to ask for space in an early number of The New Ideal for reply.

To avoid future misunderstanding, permit me to say that I intend to put into my reply some vigor and as much spice as the case seems to warrant.

In view of the real facts, these repeated insinuations against Mr. Spencer, coming from the friends or advocates of human progress, are not only unjust to him, but are also an injury to that progress; and they merit treatment accordingly.

Yours truly,

James A. Skilton.

New York, Nov. 13, 1890.

TO MR. SALTER, AND TO "THE NATIONALIST."

To the Editor of The New Ideal:—

In the October number of The New Ideal Mr. Salter says he agrees with all my statements made concerning the laws of Nature as published in the September number, except as to the proposition that they could not be different. He asks how I know that. This is a perfectly fair question and deserves more attention and painstaking than I can give at this time. To justify the statement I think I should have to write something of a treatise on the nature of mathematics and the mental apprehension of mathematical truths. I should assume, 1st. That mathematical relations exist which we may know. 2nd. That the Science of Kinematics, which treats of positions and motions independent of matter, is purely geometric, and therefore forms a part of necessary truth; also that among such mathematical laws *there are no alternatives.* 3rd. That any mass of matter existing in time and space must be conditioned by such kinematic laws: for, suppose matter to follow a different set of laws from those it is known to follow! That would imply an alternative set of kinematic laws, a new geometry,—which is absurd. For these reasons I am led to conclude that in the tri-dimensional space in which this universe exists, the laws of Nature could not be different from what we find them to be. What the laws may be in space of other dimensions I do not know.

The editor of *The Nationalist* makes, in his November number, some comments upon my article upon "First Principles" (in the September New Ideal), which appear to require a little attention

because he seems to say he does not quite understand me. At the outset he admits the main thesis to be all right, for he says, "The claim that for the correct determination of social problems an understanding of the conditions of physical science is necessary, is a correct one"; and, further on, he thinks I would hardly "claim that for a person to think and write intelligently on sociology he must be well grounded in these various branches." It should be said that my article was written having those in mind who try to philosophize upon sociological topics, who point out the reasons that things are thus and thus, and who offer their specifics, who evolve their ideals as the German philosopher did the camel, from their consciousness rather than from adequate knowledge of the factors involved.

In the absence of knowledge we must get along as best we can, and it should be admitted by all that all attempts to better our condition are experimental, and that opinions as to the reason why this, rather than that, should be done, should be held lightly and subject to revision. Before the days of chemical science there was no theory of agriculture worthy the name. All was empirical. One opinion was as good as another, for all were worthless. Now that plant-growth is known to be founded in chemical laws, no agriculturist has a right to ask for a hearing whose propositions flatly contradict the chemistry of plant-growth. He *might* think and write intelligently upon agricultural matters, but the instant he began to *theorize* about them he would be talking nonsense. Wagner may compose music, but Helmholtz the physicist explains it. Ruskin may talk of art, but Tyndall will be his critic on all his statements of *reasons*. And so on for the rest.

But the editor of *The Nationalist* acknowledges this relationship, as pointed out above, yet he seems to fear that not enough is known of the relations existing between the social sciences and their underlying principles to admit of conclusions drawn from the latter being applied to the former. Whether that is so or not, — that is, whether we do have such a body of knowledge, — must be learned by a man who takes the pains to make himself acquainted with the matter. But there is a broad principle which a man may adopt without being to the pains to follow it out very carefully or indeed without very well understanding the terms involved. A man may adopt the doctrine of the conservation of energy without knowing much about energy or what may be expected of it, — and this is the case with quite a body of mankind now. Not a few, moreover, of those who professedly adopt it and yet do not understand it, object very strongly to the conclusions of those who do understand it. But the man who does adopt it ought not to play fast and loose with it, apply it when it is convenient or will lead to some desired conclusion, and throw it aside if its application does not suit him. If the doctrine be true it is true all the time and everywhere, and the man who doesn't know what the terms mean nor how to trace its ramifications ought to be chary of expressing opinions about matters that involve it; — much more ought he to be wary of leading in efforts that can result only in waste.

Lastly, as to Mr. Bellamy's book, which the editor of *The Nationalist* again commends, — Mr. Bellamy distinctly says his book is founded on the principles of Evolution. It is so far removed from what I understand by that term, and from any deduction that I can draw from twenty years' familiarity with the factors, physical and biological, that if he be right, or anywhere near right, then I have my first lessons to learn in physical science.

A. E. Dolbear.

DREAM-COUNSEL.

I DREAMED of thee, last night,
Brother and friend —
And all the sky was light
And without end!
Thou seemed with wisdom fraught,
Companion mine;
And, joyous, I was taught
In things divine!

I came to thee in care,
From wearying mart:
We parted light as air,
And glad of heart.
Where disappointment's pain
Had weighed me low,
Thou changed the evening rain
To sunrise-glow.

Where I — because my strife
For Truth and Day
Seemed fruitless, and my life
But thrown away —
Was downcast and in tears,
With cheering voice
Thou banished all my fears,
And cried, "Rejoice!

"Rejoice! it is the *quest*,
'Tis not the art
Of *gaining* ends, that best
Fulfills life's part.
What though for thee the rain,
The briar and burr?
Oh, surely not in vain
Thy strugglings were!

"Through years thy aim, thy call,
Has been for things
Exalted over all
That 'Comfort' sings!
'Truth,' 'Duty,' 'Good,' thy words,
And 'Boldness' too,
Beyond what common herds
Yet ever knew!

"In peace, then, sleep, this night,
O weary heart!
Though low, yet is thy plight
The better part.
And when, at last, immured
In earth for Rest,
Thy soul shall be assured
The strife was best!"

So spake thou to me, friend,
Within my dream:
Showing the nobler end
To *be*, not *seem*.
Content, then, I, to dare,
Without success!
Though poverty my share,
I've blessedness!

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Hon. George F. Talbot,
Daniel Greenleaf Thompson,
Joseph Dana Miller,
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Rev. W. G. Todd,
Hon. A. N. Adams,
Rev. N. P. Gilman,
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Evolution as Related to Religious Thought. Rev. John W. Chadwick.

The Philosophy of Evolution : Its relation to prevailing systems. Starr H. Nichols.

The Effects of Evolution on the Coming Civilization. Rev. Minot J. Savage.

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